

venly, favouring more of the Spirit of this World, than of the Spirit of Christ.

Let the Laws be recited relating to the Residence of * Bishops in their Diocesses; which command, that they look diligently to the Salvation of Souls; that they sow the word of God; that they shew themselves in their Churches at least on great Holy-days; that they officiate in their own Persons, and offer Sacrifice for their People; that they hear the Causes and Matters of the Poor; that they support Fatherless Children, and Widows, and exercise themselves in Works of Virtue.

* Office for Ordination of Bishops.

Let the Laws be recited, which concern the right bestowing of the Patrimony of Christ; which command, that the Goods of the Church be spent not in costly Building, not in sumptuous Apparel, and Pumps, not in Feasting and Banqueting, not in Excess and Wantonness, not in enriching of Kinsfolks, not in keeping of Hounds; but in 4 things profitable and necessary for the Church. For when St. Austin the Monk, once Bishop of England, asked Pope Gregory; How the Bishops and Prelates in England should spend their Goods which were the Offerings of faithful People. The said Pope answered, and his Answer is put into the Decrees, Chap. 12. Quest. 2.

† Constitut. Eccles. An. 1597, cui titulus ut Beneficiarii in suis Beneficiis Curatis hospitalitatem exerceant.

That the Goods of the Bishops ought to be divided into four parts, where of one part ought to be for the Bishop and his Household, another to his poorer Clergy-men; the third to repair and uphold his Tenements; the fourth to poor People.

Let the Canons be recited, yea, and that often, which take away the ‡ Corruption of your Courts, which remove those daily new-found Crafts for Gain, which effectually root out this foul Covetousness, which is the spring of all Evils we feel, the fountain of all Iniquity.

‡ Vid. Lib. quorund. Canonum 1571. cap. 4. & Constit. Eccles. An. 1597. de excessibus Appar. Reformat. & sedis quz Officiariis Eccles. debentur.

Lastly, Let all those Laws and Constitutions of the Fathers concerning the Celebration of Councils be renewed, which command Provincial Synods to be oftner used for the Reformation of the Church. For that there never has hapned any thing more hurtful to the Church of Christ, than

than the Omission of Councils, both General and Provincial.

When these Canons are recited, and such others as concern us, and the correction of our Manners, nothing will be lacking, but that the same be put in Execution with all Authority and Power. That once seeing we have a Law, we live according to the Law. For which things, with all due Reverence, I call chiefly on you Fathers; since this Execution of the Canons and observing of the Constitutions must needs begin at you, tho' ye may teach us Priests to follow you, by your living Examples, otherwise it will be truly said of you; *They lay grievous Burdens on other Mens Backs, but they themselves will not so much as touch them with their little Finger.* Whereas if you your selves keep the Laws, and first reform your own Lives according to the Rules and Direction of the Canons; then ye shall give us a Light by which we may see what is to be done by us, namely the Light of your good Example; and so we seeing our Fathers strict Obedervance of the Laws, shall willingly act like them.

Now the Clergy and Spiritual Men being once thus reformed in the Church, we may then in a just order proceed to the Reformation of the Laities part, which truly will be very easily done if we are first reformed our selves. For the Body is acted by the Soul, and such as the Rulers in the City are, such are the Inhabitants. Wherefore if Priests who have the charge of Souls are good, the People will straight be good too. *Our Goodness will teach them to be good far more clearly and effectually than all other Teachings and Preachings whatsoever.* Our Goodness will indeed compel them into the right way more powerfully, than all your Suspensions, Excommunications, and Cursings, wherefore if ye would have the Lay People to live after your Wish and Will, first live you your selves after the Will of God, and so, trust me, ye shall effect in them what you desire.

For Instance. Ye would be obeyed by them, and 'tis fit
you

preach'd at St. Paul's, in the Year 1511.

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you should for these are the Words of St. Paul to the Lay-
People, *Obeie them that have the rule over you, and submit
your selves* : But if you will have this Obedience, first do
you perform within your selves that which is the reason
and cause why they ought to obey you ; which the said
St. Paul teacheth in the next Words, *viz. Take heed dili-
gently as those that must give an account for their Souls,*
and they will obey you.

Ye would be honoured of the People, and reason good,
for St. Paul writes to Timothy, *1 Ep. 3. 17. Thus the Priests
who rule well are worthy of double Honour, especially they
who labour in the Word and Teaching* : But if you desire to
be honoured, first see that you *rule well*, and that you *la-
bour in the Word and Teaching*, and then shall the People
have you in *all Honour*.

Ye would reap their Carnal Things, and gather Tithes
and Offerings without Contention, and 'tis very fit, for
St. Paul writing to the Romans, *chap. 15. 27. saith, It is
their Duty to minister to you in Carnal Things* : But you
ought first to *sow your Spiritual Things*, and then ye shall
reap plentifully their Carnal Things. For indeed that
Man is very hard and unjust that will reap where he never
did sow, and desires to gather where he never scatter'd.

Ye would have the Churches Liberty, and not be drawn
before secular Judges, this also is reasonable, for It is in
the Psalms, *Touch not mine anointed, Psal. 105. 15.* But
if ye desire this Liberty. First unloose your selves from
the worldly Bondage, from trucking with the World, and
from the vile Services of Men ; and lift up your selves
to the true Liberty, the spiritual Liberty of Christ ; place
your Hearts and Affections upon his Service which is per-
fect Freedom ; serve your God, and reign in him, and
then, believe me, the People will not touch the anointed
of their Lord God.

Ye would be out of Business in rest, and peace, and
that is convenient. But if ye would have Peace, return to
the God of Peace and Love. Come again to Christ, in
whom

whom is true Peace which passeth all Understanding. Come again to your selves, and to your Priestly Living. And to make an end, as St. Paul saith, *Be ye reformed by the renewing of your Minds*, that ye may favour the things that are of God, and the Peace of God shall be with you.

Thus have I mentioned to you Reverend Fathers, and Right worthy Men, the particulars which I thought fit to be spoke concerning the Reformation of Ecclesiastical Affairs. I trust you will out of your goodness take all in good part. If perhaps it be thought that I have passed my Bounds in this Sermon, or said any thing out of Temper, forgive it me, and ye will forgive a Man speaking out of pure Zeal, and who heartily laments the decay of the Church. And therefore consider the matter it self, not regarding any indiscretion in treating of it. Consider the miserable State, and condition of the Church, and let your minds be bent on the reformation of it. Suffer not, Fathers, this your Convocation to break up without doing any thing, permit not this your meeting together to be for no purpose: You are indeed often called together but, if you'll give leave to speak the Truth, I see not yet what good cometh of these your assemblings, especially to the Church. But go now in the Spirit that ye have called upon. That being assisted by his help, ye may in this your Council find out, decree, and ordain those things which may be profitable to the Church, a praise to your selves, and an Honour unto God unto whom be all Honour, and Glory now and for ever. Amen.

FINIS.



Sir *WILLIAM DAWES'S*
SERMON
AGAINST
SELF-LOVE.

ST WILLIAM DAVIES

SERMON

AGAINST

SELF-LOVE



8 477

Self-Love *the Great Cause of Bad Times.*

694.9.19.
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A
SERMON

Preach'd before the

SOCIETY
OF THE
Mystery of GOLDSMITHS,

AT THE
Parish Church of St. *Lawrence Jewry,*

On Tuesday the 4th of *February,* 170 $\frac{1}{2}$.

By Sir *WILLIAM DAWES,*
Baronet, D.D. and Chaplain in
Ordinary to His Majesty. *Abby of York*

Published at the Request of the Stewards.

L O N D O N:

Printed for *Thomas Speed,* over against *Jonathan's*
Coffee-House in *Exchange-Ally* in *Cornhill.* 1701.

Self-Love the Great Cause of Bad Times

A

SERMON

SOCIETY

WILLIAMS OF GOLD SMITHS

AT THE

The Church of St. Lawrence



BY ST. WILLIAM DAVE'S

Ordinary to His Majesty

of the University

LONDON

Printed for J. Smith, near St. Paul's Church

in the Strand, 1701

A
SERMON
AGAINST
SELF-LOVE.

2 Tim. III. 1. and part of the 2d. Verse.

This know also, that in the last days, perilous times shall come; for men shall be lovers of their own selves.

THE only thing which I design to take notice of, in these words, is the reason given by the Apostle in them why *perilous times* should come in the *last days* for or because *men shall be lovers of their own selves*. And hence I shall take occasion.

A 2

First,

First, To enquire what this *Self-love* is, which the Apostle here speaks of, and wherein the *Nature* and *Evil* of it consists.

Secondly, To show, that wherever such *Self-love* spreads and becomes general, there must needs be *perilous* or *bad times*.

Lastly, To use severall Arguments, to prevent Men's being poyson'd and over-run with this Dangerous and pernicious Principle of *Self-love*.

First, Let us enquire what this *Self-love* is, which the Apostle here speaks of; and wherein the *Nature* and *Evil* of it consists. Now all *Self-love* when taken in an ill sense, as it is plain this is here by the Apostle, must come under one or other of these following Notions. Either

First, *Self-love* may be considered in Opposition to a Love of God, and a making his Glory and the Interests of Religion the principal and ultimate end of all our Designs and Actions; to our loving him *with all our Hearts, with all our Souls, and with all our Minds*, and our seeking first or before all other things, his *Kingdom and Righteousness*. And then we may be properly said to be *Self-lovers* in this sense, when we are so very in-

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tent upon *our selves* and our *own Interests*, as not to concern our selves at all, or to be sure not much and chiefly about God and Religion; when we *Love Father or Mother, Wife or Children, Houses or Lands*, nay, or our *very Loves more than them*; much more, when for the sake of gaining any seeming advantage to our selves, we let go and forsake, despise and ridicule, prophane and blaspheme them, whether it be in Thought, Word or Action. Or,

Secondly, *Self-love* may be considered in opposition to that honest and commendable *Self-love* which every Man oweth to himself; which is a Love of our whole beings, Souls as well as Bodies, and of every part of them in due measure and proportion to the excellency and worth of them; and then it signifieth a Love only of *One part* of our selves, or at least an immoderate and dis-proportionate Love of one part above any or all the rest. And in this sense it is to be fear'd, most Men are Guilty of *Self-love*, they love their *Bodies* without or above their *Souls*; they love their *Carnal Selves*, the appetites and inclinations of the *Flesh which lust against the Spirit*, and either wholly or chiefly delight in and study how to gratifie these. And agreeably to this Notion, we find the word *Self* us'd in Scripture to signify the *sensual* and Carnal part of Man; for so must we necessarily understand it in all those places in which we are Commanded to

to deny our selves: not to deny our whole selves sure, Souls as well as Bodies, but to deny our bodily and fleshly selves; and so is it expressed in other places of Scripture by denying ungodliness and Worldly Lusts, by mortifying the deeds of the Body, and by Mortifying our Members that are upon Earth, &c. And thus Aristotle describes Self-lovers to be such as indulge themselves very much, in taking care for Riches and Honours, and the pleasures of the Body; and in the mean while slight and neglect their principal and most excellent part, the Soul. Or,

Thirdly, Self-love may be consider'd in opposition to Charity or a love of our Brethren: and then it signifieth such a Stinginess and narrowness of Soul, as will not suffer us to have any concern, or take any care for any body but our selves, such a Temper as is the exact Reverse of that which the Apostle commendeth which seeketh not it's own but the things of another, and hardly ever thinks, much less acts but for it self. In one word, such a Temper, as is most directly contrary to the very design of our present meeting (which is principally to show our Love to our Brethren, and our readiness to assist such of them as need our help) and which therefore I shall take leave a little more particularly to prove, not only to be Unnatural and Unreasonable, but likewise, to the highest degree Irreligious and Un-Christian.

Nature

Nature has implanted in us a most tender and compassionate Sense and Fellow-feeling of one another's Miseries, a most ready and prevailing propension and inclination to assist and relieve them; insomuch that pity and kindness towards our Brethren have a long time, passed under the name of Humanity, as properties essential to, and not without Violence to be separated from humane Nature; so that when one Man refuseth to help another he is inhumane, he is not a Man, doth not act like one cloathed with humane Nature. Nay he is in this Instance worse than the Beasts themselves, for even in them, this natural inclination to compassionate and assist those of their own kind, doth most commonly take place.

And then as to Reason, what can possibly be more Reasonable than that we who are of the *same Mass, of one Blood, Members of each other, and Children of the same Father* should live as Brethren? That we, who mutually need each others help, and cannot possibly live with any tolerable Ease and Pleasure without it, should most readily and freely help each other? That the Poor, who are so useful to the Rich, that without their Service and Assistance, their Riches could profit them nothing, should likewise be the better for them too? That we, who live in a very fluctuating and uncertain State, and tho' Rich to day, may be Poor to Morrow, should act so now to-

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wards

wards others, as we shall then with others may act towards us? In one word, what can possibly be more Reasonable, what more Worthy or Becoming Man, what greater Respect can he shew to his own Nature, than to Support and Assist his Poor Brother, who has the same Noble Nature, that he has, who is an Image of God as well as he, has as intelligent a Soul within him, and only differs from him in a few trifling outward Circumstances, which do really add nothing to, nor diminish any thing from the real and intrinsic Excellency of the Man.

And then Lastly; As to Religion, especially the *Christian*, besides that this doth acquaint us with a new and intimate Relation to each other in Christ Jesus, and consequently a new ground and obligation to Love and Assist each other; it doth likewise most plainly, most frequently, and most powerfully Command us to do Good, to Distribute, to Communicate to each other, to bear one another's Burdens, to Lend, hoping for nothing again, to Sell what we have, and give to the Poor, if occasion so require, nay, to be willing even to lay down our Lives for the Brethren; Nay, so great a value do the Scriptures set upon this Duty of Mercy, or Charity to our Brethren, that wherever they give us either in the Old or New Testament, a short Summary of Religion, this is sure to be mentioned, not only as a part, but a main and principal part of it; Nay, farther yet, it sometimes stands

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for the *whole* of Religion, has that Universal name of *Righteousness*, given to it, is said to be the fulfilling of the *Law*, is Recorded as one of the chief Excellencies of good Men, is made the peculiar and distinguishing *Character* of a true Lover of God, and Disciple of Christ, and so essential an Ingredient of his Religion, that without it, all others will profit him nothing; Nay, yet once more, It is declared to be a *Sacrifice with which God is well pleased*; it is preferred by God and our Saviour themselves, to *Sacrifices, keeping the Sabbath*, and all other positive Institutions of Religion. In one word, It is made the surest tryal of the sincerity of our Religion; For so our Lord try'd and discover'd the Young Man in the Gospel, who seem'd to have made a considerable progress in Religion, by bidding him go and sell what he had, and give to the Poor; and it is taken as Service done to Christ himself, *forasmuch as ye have done it unto these, ye have done it unto me.*

If then, we have not at once divested our selves both of Reason and Humanity, if we will allow of any Revelation of God's Will, either in the Old Testament or in the New, we cannot but be highly sensible both of the Strength and Multitude of those Obligations which we lye under, not to forget to do good and to Communicate, but to be kind and tender-hearted one towards another, and to open our hands wide to our Brethren, and to the Poor and needy in the Land.

Lastly, *Self-Love*, may be considered in opposition to a Love of the Publick, and a Zeal for the Common Good, and then it signifieth a preferring of our own particular and private Interests to those of the whole Body, Nation, or Common-wealth of which we are Members: And the natural consequence of this is, an application of our selves entirely, or at least principally to the gratifying of our selves, in what ever Instance it may be, and how much soever at the Expence, and to the Detriment of the Publick, whether in procuring *Honour, Riches, Power, Pleasure*, or whatever is desirable, either for our *Selves*, our *Friends*, or *Parties*; I say our *Friends*, and *Partys*, as well as our *Selves*, because whatever is done for them in this case, is done with regard, and out of pure Love to our selves, either to gratifie some darling Passion or Affection, or to procure some present or future Profit or Advantage. And this I take to be that *Self-Love*, which the Apostle here means; because, tho' the other sorts of *Self-Love* before-mentioned do beget in us a Coldness and Indifferency to God and Religion; Nay, and even a Neglect and Contempt of them, and of the plainest and most useful Rules of Morality and Common Justice and Charity, and by these means expose us to the Judgments of God, and likewise naturally make us useles or Hurtfull in all Relations; Disobedient to Governors, Undutiful to Parents, Unkind to our Brethren, Unfaithful in private Trusts, &c. And by consequence;

quence, disturbers of the Common Peace and Quiet of Mankind; and upon these accounts put us into great hazard of having *Perilous* or *Bad Times*: Yet it is this last sort of *Self-Love*, or a Love of our selves, in opposition to a Love of the Publick, which hath certainly the most powerful and immediate influence upon the Times, and doth most directly and effectually tend to breed general Disorders and Calamities. And the Evil of this sort of *Self-Love* seems to consist in this, that it is a very Unfair and Unjust valuation of things, preferring the Interest of a *part*, and that but a very *small part* too, to that of the *whole Body*; and moreover, that it is a Breach of that general Compact which Men must necessarily be supposed to have enter'd into, when Societies were first Instituted, of subjecting their own *private Interests* to that of the Publick: This is included in the very Notion of *Society*, which is nothing else but a Combination of a great many Persons together, to Protect and Defend each other in all such ways as they are able, whither it be by their Counselling or Acting, their Hands or Heads, their Lives or Fortunes.

And accordingly we find all occasional Affociations, which are but Transcripts, and as it were Remembrancers of that grand Original, upon which all Societies are founded, run in this Style; all which must be nothing else but meer Jests and Trifles, if, notwithstanding the Engagements which
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Men there enter into, they shall still be at liberty to deny the Publick the use, either of their Lives or Fortunes, so far as it shall stand in need of them, and to prefer their own private Interests to that of the Commonwealth.

So that a *Self-Lover*, in the sense in which we are Treating of him is not only an Unfair, and Unreasonable, but a *Base* and *Perfideous* Man; he is a *Traitor* to the very Fundamental Laws of *Society*, and as far as he is able, dissolves the Bands of it.

And this Consideration alone one would think might be sufficient.

II. Secondly, To shew, that wherever such *Self-Love* spreads and becomes general, there must needs be *Perilous* or *Bad* Times. But because this is a Truth of very great Importance, and which can hardly ever sink deep enough into our Minds; I shall therefore endeavour yet farther to Illustrate and confirm it, by these following Considerations.

First, That *Self-Love* will make Men neglect the Publick, and decline the Service of it, especially in times of Danger, when their Service is most needed. Or,

Secondly, If they do pretend to serve it, it will suffer them only to serve it for their own private ends, and consequently no farther or longer than these

these shall be advanced by it, and this is but a very poor and uncertain Service, and even worse than none at all: Nay farther,

Lastly, It will probably turn them against the Publick, and instead of Preserving and Securing it, make them Undermine and Destroy it.

First, I say, *Self-Love* will make Men neglect the Publick, and decline the Service of it, especially in times of Danger, when their Service is most needed. For this will make them so very intent upon their own private Interests, and so closely wedded to them, that they will be sure to Dedicate all, or most of their Time and Pains to them, and consequently the Publick must expect but a very small share, if any, in either. And for this Reason, we always find it a very difficult task, if not impossible, to engage such Men in any Publick Service, meerly upon a Prospect of doing Publick Good. They will use a Thousand little Shifts and Artifices to get themselves excused; run out of the way, be Sick all on a sudden of no body or every knows what Distemper, urge their want of Leisure just at present, but promise a thousand great things, not one of which they ever intend to perform for the future. Nay, and which is rare in Self-Lovers, who have always a good Stock of Self-conceit, rather than fail, they will speak modestly and humbly of themselves, and plead Incapacity and want of Ability for their excuse. But

But never is this so plainly to be seen as in times of publick danger, when there is most occasion for their assistance; O how do they then Sneak and Shut themselves up? How extreemly cautious and wary are they, not only not to act, but even not so much as to speak one word about the state of Publick affairs, tho' never so seasonable and necessary, lest it should one time or other turn back upon them and bite them? How wavering and uncertain are they, always doubtful which side to take, tho' ever enclining to that which is like to be uppermost? For *Self-Love* is constantly attended with a very great degree of *Self-Fear*, and this makes meer Weather-cocks of such People as are acted by it, continually bandying them about, hither and thither, backwards, and forwards, and never suffering them to fix any where, till the Storm is over, the Weather begins to clear up, and they can pretty certainly discern the securest side. However, tho' these *Self-Lovers* do not care to serve the Publick meerly for its own sake, or in times of Danger, when they may very probably be hurt by so doing, yet when the danger is over, and there is any thing to be gotten by it, when it is likely to give them an opportunity of bettering their Fortunes,² increasing their Honours,³ providing for their Minions,⁴ Protecting and Encouraging their own Parties, and Suppressing and Revenging themselves upon others; we must do them that right, as to own that they are more forward than any

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ny, in getting into publick Trusts and Employments, But then the Mischief of it is,

Secondly, That tho' they do pretend to Serve the Publick, yet it is for their own private ends, and consequently their *Self-Love* will suffer them to Serve it no farther or longer than these shall be advanced by their so doing. And this but a very poor and uncertain Service, and even worse than none at all; For their Supream End being their own private Interest, all other ends must of course crouch and become subordinate to this, at least they must not pretend to clash or interfere with it, much less to Invade and Incroach upon it; so that as long as it is for the private Interest of such Men to serve the Publick, the Publick may be sure of them; but when once this their Service becomes inconsistent with their private Interest, the most powerfull principle must naturally take place, and the least which can be expected from such men is, that they should desist and forbear serving the Publick against themselves. And hence I make no doubt it is, that Ministers of State are generally so cautious of giving a Prince such advice as may be distasteful and displeasing to him, tho' never so much, and so plainly for his and the Common Good; because, in truth, they love their Places much better than their Prince or Country, and are very loath to advise themselves out of them, for the sake of gaining the thin and empty Applause, as they no doubt must think it, of their God, their Consciences,

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and all wise and good men. And what a slender and unstable Service must this needs be, which has no other measure, either for its extent, or its duration, than the stingy and fickle Interests of *Self-Lovers*? Certainly it would be much better, if such Men would never pretend to Serve the Publick at all, because by so doing, they create in us, a false confidence, in, and dependance upon them; for taking care of the Commonwealth, and by this means hinder us from taking care of it by other, and better Instruments, as we should certainly do, had we no expectation and dependance on them; and moreover, they fright all those who are best capable of undertaking this Care of the Publick from meddling with it, none of them being willing to draw with such unequal Yoke-fellows as they are: And so they not only Serve the Publick ill themselves, but discourage and fright away all such as are able and willing to serve it better, Nor is this the worst of the Case neither. For,

Lastly, Their Self-Love will probably turn them against the Publick, and instead of preserving and securing it, make them undermine and destroy it; and if so, it is still better they should have no concern with it, because the more concern they have with it, the greater will be their opportunity of doing Mischief to it. Self-Love is a very Tyrannical and Domineering Principle; and generally makes perfect Slaves of her Subjects, and carrieth them

on to all such Excesses and Extravagancies as she shall think fit. And tho' at first Conscience may struggle with her a little, and oppose her in such Proceedings as are outrageously unreasonable and unjust, yet it is great odds but that she will be daily gaining ground upon us, and by degrees at last so far weaken our Reason and strengthen our Passions, that from straining at a Gnat, we may soon come to swallow a Camel. For, alas! Self-Love is the blindest, as well as the greediest, and least able to deny it self of all Loves, and will very hardly be brought to see any objections against it self; or at least, if it must see them, it will accept of very easie answers to them, and be a wondrous gentle Casuist to it self; so that if there come but a good lusty Temptation in our way, it is too much to be feared, that our *Self-Love* will close with it, be it attended with never such hard Terms, and that out of eagerness for the Bait, Hook and all will go down.

And hence it is doubtless, that we have so many Instances in History of all manner of Villanies committed against the Publick, meerly for private Interest. How often do we there Read of Governors, who, for a good round Summ of Money, have Sold those very Forts and Castles which were entrusted with them for the security of the Publick, into the Enemy's Hand for its Destruction? How often, of Men who out of Zeal for themselves and their Party, have imbrued their

C 2 hands,

hands in their Sovereigns Blood? How often, of Men, who have Sacrificed both Prince and Country to their Ambition, Avarice, Revenge, Insatiable Love of Money, Power, Pleasure, &c. And the truth on't is, it is chiefly to this Love of private Interest that all publick Mischiefs and Disorders have been and are owing. Hence it is that some men zealously talk and act for a Government, while they are in the best places of Honour and Profit belonging to it, and as zealously rail and strive against it as soon as ever they are out. Hence it is that some Men are always wishing for, and endeavouring Alterations, both in Church and State, purely in hopes that they may be uppermost in the next Change. Hence it is that Men take up Opinions in one Reign, which they themselves have exploded in another.

Hence it is that those in Power think every thing right, and those who are out, every thing wrong; that some are for no Taxes, and others think there can never be Taxes enough; that some are for any King, and others, 'tis too much to be fear'd, for none at all; that many find fault that the Publick is neglected, and yet few, very few take any care of it. In one word, hence it is that Bribery and Zeal for a Party carry almost every thing, Pack Juries, Corrupt Witnesses, Delay, or Pervert Justice, make men forget even what Church or Nation they are of, and set their Prince, Country, Religion, or any thing to Sale.

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To say all at once, hence it is that scarce any amongst us do our Duties as we ought to do, Uprightly and Impartially, without Fear or Favour, without regard to any thing so much as the true Publick Interest.

Upon the whole then, since it seems very plain, that wherever Self-Love spreads and becomes general, there the Publick Good will be either left to shift for it self, or made to truckle to Private Interest, be shamefully neglected, or horribly abused, have no Guardians at all, or at least, such as will make a Spoil and Prey of her, that is, in other words, *Perilous Times will come*. It is certainly highly necessary,

III. Thirdly, and Lastly, To use all the Arguments we can to prevent Men's being Poyson'd and overrun with this dangerous, and pernicious Principle. And,

First, As to our selves, there cannot certainly be a better Argument than the danger which we were brought into, by some Men's immoderate Love of their private Interest in the late Reign. We may all remember what bold attempts were then made upon our Constitution, and how very near they were being successful, chiefly upon this score: while some, in hopes of getting Favour to their Party, to speak in the softest terms, did not think it Prudence to oppose the growing Violence, and